

THE

ל'פ"ח

SHEKEL



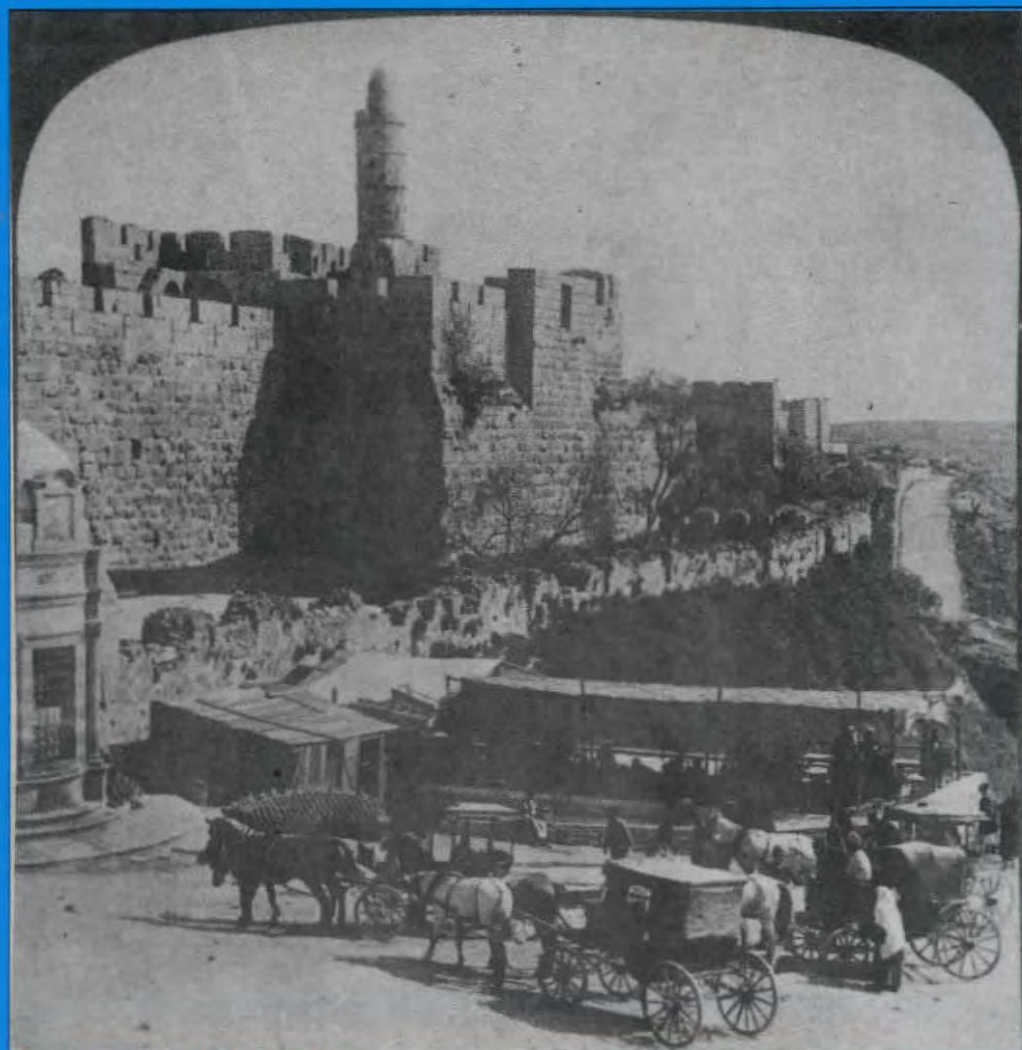
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TOWER OF DAVID FROM OUTSIDE THE JAFFA GATE CIRCA 1900

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events as national and regional conventions, study tours to Israel, publications of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association is the publisher of the SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits nor accepts advertising, either paid or unpaid. All articles published are the views and opinions of their authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.- Junior \$5.-. Club membership \$15- Send all remittances, undelivered magazines, change of address and zip code with old address label to A.I.N.A., 5150 W. Copans Road, Margate, Fla. 33063

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The President's Message *by Moe Weinschel*



Dear Member:

Thanks to so many who came by to greet us at the ANA convention in Orlando. We were quite busy with the "Passport Program", inserting the 5 agorot coin in each one presented, talking to the visitors about Israel coins and medals, and about entering the drawing for the Wildlife of the Holyland coin sets. There were many questions about Israel, the land, the coins and medals etc.

I want to compliment our "Staff" of volunteers, Julius and Florence Turoff, Ed and Florence Schuman and their grandson Paul who was a great assistant, and my wife Aida, who helped me throughout and kept the many records for me. We all worked very hard each day, from opening to closing.

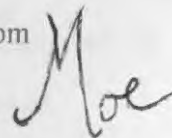
The next AINA Educational Tour is all set, and a descriptive flyer has been enclosed with this issue. It has been some time since AINA generated a "Big Tour". With the successful 1992 tour to back us, we look forward to a Great and Marvelous Tour for 1993. Read the flyer, and feel free to call and ask questions. (718-634-9266)

MEMBERSHIP is the most important item always. We are offering all NEW members and their SPONSORS an Israel specimen set of trade coins (various years, donated by Art Kagin). Please mail in the applications and don't forget to add your name as sponsor. We plan a special award for the "Best Recruiters" of the year (ten or more). New life members will receive a silver (.999) 25th Anniversary medal, as will the sponsor.

New IGCMC issues brochures are included with this mailing. Support AINA and your club by placing your order with our New Issues Dept. You pay the same price and your club and AINA benefit. If you belong to an INS club, please do not forget to put the club name on the order form or place it through your New issues chairman.

As the year 5752 draws to an end, we want to take the opportunity of wishing you all a most Happy and Healthy and Peaceful New Year.

Shalom



Avraham (Ya'ir) Stern *by Edward Schuman*

On February 12th, 1942, about fifty years ago, a group of British Mandate Police under the command of Constable J.T. Wilkin smashed into an attic apartment at 8 Mizrachi Street in southern Tel Aviv and quickly searched the small flat. The object of this search was Ya'ir, the *nom de guerre* of Avraham Stern, the leader of *Lochamei Herut Israel*, the Fighters for the Freedom of Israel. The raid was successful, as Stern was found unarmed hidden in a wardrobe closet in the bedroom.

Stern established his small, nonconformist group of warriors - better known by their acronym of LEHI or as the Stern Group - to continue the Jewish fight against the British that had been suspended by both the Irgun and the Haganah because of the war against Germany.

Stern had been a hunted man. In the months before his capture, LEHI had seriously disrupted the British C.I.D., the Criminal Investigations Division of the Palestine Police, whose mission was to wipe out all underground activity in the country. LEHI attacked the C.I.D. in gun battles and with hidden bombs. Its clandestine radio and posters pasted on building walls in major cities kept the message of revolt alive, both for the Jews of Palestine and for the English occupiers.

Money was necessary in order to finance these activities, and large amounts could not be collected in donation boxes. LEHI therefore resorted to robbing banks as this is where the money was. Unfortunately, in carrying out one of the robberies on a Histadrut Bank in Tel Aviv, two Jewish employees resisted and had been killed. The *Yishuv*, the Jewish community in Palestine now became outraged. Many *Yishuv* members had supported or sympathized with the LEHI activities. But after it appeared that Jewish civilians were murdered in cold blood, the tides turned against them. The Hebrew press, including the Zionist Revisionist newspapers that had once been the political home of Stern and most of his followers now openly condemned Stern and his LEHI organization. Photographs of Stern under a "wanted for murder" banner were published. It was an anonymous tip to the authorities brought forth as a result of these pictures which brought Constable Wilkin and his group to Mizrachi Street.

Avraham Stern was a very special person. He was born in 1907 in Suvalki, a small town in the province of Bialystock in Russian Poland. Suvalki had a long history of organized self-defense against pogroms, and this fighting spirit engrossed Stern. In 1925 he emigrated to Palestine and was enrolled in the Hebrew University in Jerusalem. He saw with his own eyes the outrages of the Arab revolts against Jewish





This drawing is dedicated to the sacred memory of all those who gave their lives so that Israel shall become a reality by the will of God, despite the will of men! . . .

ARTHUR SZYK

New Canaan, Dec., 1949



settlers, while British Mandate police looked the other way. He could not comprehend British gunboats turning away oppressed Jews fleeing from Europe whose only wish was to settle in Palestine. Stern became active in several underground organizations to combat these injustices. In addition to being a fighter, Stern was also a poet. His *Chayalim Almonim*, (Anonymous Soldiers) became the anthem of both the Irgun and Lehi. His dream of a Jewish state "from the Nile to the Euphrates" was so dominant, and his hatred of the British so strong, that before he learned of the extent of German atrocities, he wrote a letter to the Nazis offering assistance in the war in return for a guarantee of a Jewish state. This act of desperation was the negative side of his life. He succeeded in passing on this Zionist dream to his small but dedicated group of followers, whose actions, often questionable, were central in persuading the British to abandon the Palestine Mandate.

What transpired in the apartment is vaguely cloudy. According to a biography by Natan Yellin-Mor, one of the successors as leader of LEHI, when Stern was captured he was handcuffed and placed on a sofa in the sitting room of the apartment. The arresting officers left the room and Stern remained with Constable Wilkin and Inspector Geoffrey J. Morton of the C.I.D. Morton then yanked Stern up and pushed him towards the window. As Stern passed him, Morton, at point blank range, shot him in the head, and then once again through the chest as Stern slumped on the floor in a pool of blood. Morton had claimed that Stern was trying to escape.

In 1944, two days after Yom Kippur, LEHI caught up with Constable Wilkin, one of the arresting officers. He was shot dead in a gun battle on a street in Jerusalem. Morton, however was more fortunate. Several times, his car was blown up from under him but he escaped death. He retired safely to a peaceful life in England.

The leadership of LEHI passed on to several followers, all of whom were disciples of Stern in pre-war Poland. One of them was a short man known as Yitzhak Yzertinsky. At the Madrid Peace conference, a copy of a wanted poster with Yzertinsky's photo was passed around by the Syrian delegation. Today he is far more well known by his Hebrew name Yitzhak Shamir.

In 1962, a privately made medal was issued in Avraham Stern's memory, most probably in commemoration of the 20th anniversary of his death. The obverse shows his thin face and bust with shirt, tie and suit lapels along with an olive branch with leaves signifying peace along with his name and a Hebrew inscription. The reverse of the medal has written in Hebrew and English "Fighters For Freedom of ISRAEL". There is a scroll, with Hebrew script writing which reads:

"We are all unknown soldiers wearing no uniform.

Around us fear and the shadow of death.

We all were recruited for a lifetime.

Only death can release us. A. Stern ."

I am indebted to Nahum Hacohen of Israel Communications for the translation.

How Jerusalem's Jews Came Back by Dr. Arnold Blumberg

In 1836, Jerusalem was a small village of 10,000-14,000 residents. Jews constituted the largest single religious denomination within the walls, though not a majority. On January 1st, 1837, a devastating earthquake had struck the Galilee, destroying the two Jewish holy cities of Safed and Tiberias. So many homeless Jews fled to Jerusalem, that by 1846 there were four thousand Sephardim and three thousand Ashkenazim in Jerusalem for a total of seven thousand Jews. Islam counted four thousand adherents. There were thirty-five hundred Christians.

Beginning in the Seventeenth Century, the Sephardim had begun to elect chief rabbis, who were thenceforth recognized by the Turkish government as the official spokesmen for all the Jews of Jerusalem. Installed ceremoniously at the venerable Yochanan Ben Zakki Synagogue, the *Richon le'Zion* (or Chief Rabbi) was regarded as being, literally, "first in Zion." When the chief rabbi made his way through the Jerusalem streets, he was preceded by a *kawass*, a Moslem guard. As no infidel could strike a Moslem, only the license to employ a *kawass* ensured the chief rabbi's safety from abuse and assault.

The Turks had given the Chief Rabbi exclusive control over the affairs of the Jewish community, and particularly over all quarrels between Jews. Quarrels between Jews and Moslems were settled before a *kadi* or Moslem judge, who admitted only Moslem witnesses to testify in court.

No one had any doubt that Islam was supreme in Jerusalem, even though Jews outnumbered Moslems. No synagogue could have windows which looked down on a mosque. New synagogues or churches could be built only by extending existing premises. Thus,

four synagogues might go their separate ways so long as the pretense was maintained that they were all part of the oldest synagogue in the group; a mere extension of old walls. The building of an all new synagogue, in a new location, was possible only if an ancient property deed existed, or the Sultan was willing to grant special permission for its construction.



A Consular Kawass

Thus, life for the Jews in the Jerusalem of 1846 was comfortable enough, precisely because the native Ladino-speaking Sephardim knew the rules and were prepared to abide by them. Well placed bribes settled everything. All matters touching Jewish personal status were in the hands of rabbinic judges appointed by the Sephardic Chief Rabbi. Thus, a Jew registered all the milestone events of life in the rabbinic courts. Whether it concerned burial in a Jewish cemetery or the purchase of kosher meat, all Jewish life was supervised by the *Rishon le"Zion*.

The Ashkenazic Jews who had made their way to Jerusalem by 1846, became honorary Sephardim and accepted the authority of the Chief Rabbi. Without such submission, they would have been classed as a species of non-person not recognized even as a Jew by the Turks or anyone else. The Ashkenazim strove to dress like the oriental Jews among whom they lived. However, their Yiddish speech, and different physical appearance made them utterly dependent on the good will of the Sephardic establishment.

Beginning in 1838, a new element was added to the Jerusalem mixing bowl. European consuls began to receive permission to live permanently in a Moslem Holy City where foreigners had been previously denied the right of fixed residence. Britain, France, Austria, Prussia, Spain, and ultimately the United States and Russia stationed consuls in Jerusalem. All of them enjoyed the right to administer justice for their own nationals. This meant, that for the Jews, an alternative now existed to trial or legal suit in the courts of the Chief Rabbi or the Moslem *kadi*. The result was that Jews of all national origins, including native Turkish Jews, began to seek the protection of foreign Christian consuls.

This potentially chaotic situation moved from bad to worse when, due to the brutal anti-Semitism of Czar Nicholas I, a large Russian Jewish "pilgrimage" to Palestine began. Jews might seek permission to visit Palestine for one year, but would risk the loss of their Russian passports if they overstayed their leave. The fact was that most Jews who left Russia had no intention of returning. Thus, Jerusalem and the other Jewish holy cities of Hebron, Safed and Tiberias suddenly found themselves crowded with new Jewish arrivals. By 1855, Jews constituted a clean majority of the population of Jerusalem, were perhaps the majority in Safed and Tiberias, and were a substantial minority at Hebron.

By 1865 there were 18,000 Jerusalemites, of whom 9000 were Jews, 5000 were Moslems, and 4000 Christians. By 1880, Jerusalem had 30,000 inhabitants. Jews continued to be the majority of the Holy City's population thenceforth.

Many of these Ashkenazim were the elderly religious, who wished to be buried in the Holyland upon their demise, or the talmudic scholars who came to study with the great rabbis. Without any visible means of support, they relied on donations sent by their brethren from the

With the help of G-d

KOLEL VILNA

Receipt No: 2189

I hereby confirm that I receive from Rabbi Shmuel Salant, may he live long in Jerusalem, may it be rebuilt soon, the sum of 15 dollars and 60 cents, with a letter attached. This was sent by Rabbi Yehuda Litmann of Baltimore and we have to send him, in return, receipts.

AV 1907

Signed: Joseph ...
Secretary

Handwritten receipt in Hebrew. At the top right, "80. 32" is written. The text includes "כסף קבלה" (Money Received) and "בית" (House). It mentions "בית קולת" (Kolel House) and "בירושלם" (Jerusalem). The amount "15,60" is written, followed by "דולר" (Dollar) and "סנט" (Cent). There are several signatures and a date "1907".

Handwritten receipt in Hebrew. At the top right, "ב"ה" (Be Ha) is written. The text includes "בית קופה" (House of Funds) and "בית ועד הכללי" (House of the General Assembly). It mentions "בית קולת" (Kolel House) and "בירושלם" (Jerusalem). The amount "436" is written, followed by "גרוש" (Grush). There are several signatures and a date "1916".

No: 438

With the help of G-d

The Central Committee "Knesset Israel" of the Ashkenazi Kolels owe the bearer of this note the sum of 436 Grush, that equals 4 Golden Napoleons, to be paid not later than 1 Nisan 1916, without any claims or arguments.

1 Iyar 1915

The Directors of the Central Committee, Jerusalem, may it be rebuilt

Signed:

Signed: Shlomo Gadol

Signed: Pinchas Adler

Signed: Gedalia Broder

Signed:

towns and *shtets* in Europe. These donations received the name *halukka*. The organizations which collected these funds as well as distributed them were called *Kolel*. The *Kolels* often issued scrip notes which were promissory obligations stating that they would pay a stated sum of money as soon as it was collected from abroad. These are known as *Kolel Notes* and several are illustrated. Many thousands were issued, and while every effort was made to secure the funds, in cases of war or severe hardship in many cases this was not possible. Many notes have payment schedules written on the reverse as money was received. These notes were the principal source of revenue for the Jerusalem Jews.

The Turks continued to recognize only the Sephardic Chief Rabbis having authority. In 1862 and 1863, the Askenazic Jews had fought in vain to be recognized as equal to the Sephardim, independent of the *Rishon le'Zion*. In 1866-1867, the Askenazim, now clearly the majority of the Jewish community, invoked the aid of the most friendly foreign consuls, namely those of Great Britain, Prussia and Austria. They chose to make the issue of their independence rest upon their right to slaughter and sell their own kosher meat, free of the Sephardic Chief Rabbi. They were defeated once again, when the Turkish governor did not choose to stir a hornet's nest by questioning the privileged status of the *Rishon le'Zion*.

In 1873, however, the entire question was finessed by by-passing the Turkish governor. The matter was presented to the first mayor of Jerusalem, an Arab merchant named Joseph Al-Khalidi. The mayor was perfectly prepared to license the Ashkenazim to employ their own *shochetim* (slaughterers) in their own slaughter houses, selling the hind quarters of the animals to Arab butchers, provided that all parties paid a municipal tax on the meat. Once the Ashkenazim controlled their own supply of meat, they were able to control the other aspects of personal status, including burial in Jewish cemeteries. Although never recognized by the Turks, Rabbi Samuel Salant became the de facto Ashkenazim



Samuel Salant.

Chief Rabbi from 1878 until his death in 1909. Rabbi Salant was born in Byelostok, Russia in 1816. At an early age he developed a lung disease and was advised to seek a warmer climate. This induced him in 1840 to go with his wife and son to Jerusalem. He was the head of the "*wa'ad hakelali*", the central committee of the Ashkenazic *halukkah* in Palestine, to which all contributions are addressed. He has won the sympathy and confidence of the outside world by his moderation and by his toleration towards all classes of Jews.

The bank of the Hamburger Brothers began with the money changing business. Money changing was a necessary factor of live in the last century because of the frequent and large changes in the value of the

No 5552 7 *Diarrhoea* sp. 7.

may be written in English.

July 20. Wida's Lament. 107. Aug. 1. 1810

No 502,30 Op. 8 (1) 30 min.

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Sept 25 12. To 11612. 10. 376 19 10. 1000000

ב"ה. יום ס' כסלו תש"ט

להסותים האסבורנע

ליתן לד. יצחק בן יצחק

ע"ה **פעולות** **ימוד**

סך 12-578 א. חוב דמי חודש

דבר נוסף

ה'תש"ח

জন্ম ১৮৭০

Turkish currency, and because of the large influx of foreign exchange, both donations from abroad and from pilgrims, the bank was the sole bank for the Ashkenazi Jews in Palestine. It enjoyed unlimited credit, was in close ties with all the large banks in Europe, issued checks in large sums which were honored world-wide without question. A Hebrew check of this bank is illustrated along with a statement of account to Hamburger in Jerusalem, dated Paris 18 November 1892 from the Rothschild Freres banking house.

In the 1860's, through the benevolence of Moses Montifiore, the first Jerusalemite suburb was settled outside the western walls of the city, the neighborhood called Yemin Moshe today. Moses Montifiore, one of the best known British Jews of all time, is remembered for his journeys to champion oppressed Jews, his philanthropy and a life long devotion to the Land of Israel. Many medals have been issued in his honor. The Israel Government Coins & Medals Corporation minted a State Medal commemorating the bicentenary of his birth and the centenary of his death in 1885. The reverse shows the windmill of Yemin Moshe and the house of Miskenot Shaananim which he built.



Thus was born "West Jerusalem" which now dwarfs its ancient walled mother. In 1875, a community of Jewish pietists founded Mea Shearim, a mile west of the Damascus Gate.

Through the British mandatory period Jews continued to dominate the walled city. They burst through the constraints of the Jewish Quarter, and rented homes and built synagogues in the adjoining Moslem, Christian and Armenian Quarters. When the Arabs began their terrorist campaign, 1929-1939, the Jewish population of the walled city shrank. Even to the last moment, in 1948, when the triumphant Jordanians conquered eastern Jerusalem and expelled all the Jews, there were still 25,000 Jews within the walls.

Since 1967, Israel has striven to restore the Jewish Quarter. Great new residential suburbs have been built to the north and south of the walled city, to ensure that it may never be lost again.

Society Knesseth Israel by Sidney L. Olson

This illustrated certificate of Society Knesseth Israel is unique in that I have never seen another certificate in which the object and purpose of the society is explained in Hebrew, German and English, and which has this unusual objective. It was evidently modeled after the Jewish Colonial Trust certificates as it also has four vignettes of scenes of Jerusalem in the corners. It is denominated in French Francs.

I have been told that this society came into existence about 1909 during severe economic times in Jerusalem. Means of livelihood were non-existent and the poorer inhabitants lived in miserable and unkempt conditions, dependent on mostly European charity for their meager subsistence.

While the English translations could be better, one can get a good idea of the goals of the society by reading its object and purposes. Unfortunately, I could not find any additional information on the society and so only this share certificate remains as testimony of what transpired 83 year ago in Jerusalem.

st	Object and Purpose of the Society.	רא ארמס ית. שקלערה רש אכצראל צוהילינג און פארזעכענע
für die armen dem luftigen r Gründungs-	To built 100 Dwellings with all suitable appertenances for the poor inhabitants of the city JERUSALEM-ZION upon airy, hygienic proper ground, which owns the Society as OWN PROPERTY;	
ich als Hand- tägliches Brot	then to employ at-once our poor ZION-Brethren, handwork- ers as bricklayers, locksmiths, joiners a. s. o. with labour for earning their daily bread;	רא ארמס ר טויסען אונד פרישע לוחם. רביה. צביה: נ פונעם און
en per fcs. 25, Mithelfer die	In this consideration we start an emission of 10,000 SHARES pr FCS 25 each. Every Shareholders merit is to con- tribute to the expenses of building and his name will be publi- shed for everlasting remembrance on a special MARBLE-PLATE in the Synagogue.	פארזעכענע און נאכע און נאכע און נאכע און נאכע
ieren Marmor- n Erinnerung	100 Shares will be DRAWN BY LOT and each winner earns following TWO benefits.	
ick ausgelost, ile gewinn.	1. Each winner gets a DWELLING for all his lifetime, which he is also enrighted to make over as ownership for lifetime to an other one and after his death falls the gained house back as a FOUNDER-PROPERTY to the Society.	און נאכע און נאכע און נאכע און נאכע און נאכע
st ein Zimmer nzelt cediren ne Haus Erb-	2. The name of each winner will be engraved upon a special MARBLE-PLATE fixed at every house and the dweller is entitled to all within the Statutes warranted rights,	
ner besonders ast jeder alle s, jeder Gewin- nischeim. Die ngen bekannt	each winner will be furnished with a SHARE of OWNERSHIP; the Numbers of the by 10 drawn Shares will be pub- lished at the News-papers.	לעבן בלייב און נאכע און נ

B'nai B'rith or Sons of the Covenant by Edward Schuman

B'nai B'rith is the largest and oldest Jewish fraternal organization in the world. It was founded at New York in 1843 by a number of German Jews, headed by Henry Jones for the purpose of instilling the principles of morality among the followers of the Mosaic faith - uniting them on a platform upon which all could stand regardless of dogma and ceremonial custom - and of impressing charity, benevolence and brotherly love as the highest virtues. So that harmony and peace might be preserved in the deliberations of the order, all political and religious discussions were to be barred forever. A constitution was adapted for the administration of the affairs of the Order, and in 1851, when a sufficient number of lodges having been organized, the first Grand Lodge was established in the city of New York. District Grand Lodge #2 was established in Cincinnati this same year. The order spread rapidly with lodges being formed in all of the eastern and western states. In 1856, District Grand Lodge No. 3 was instituted with its seat in Philadelphia.

The supreme authority was placed in the central body, which met annually and was composed of one representative from each lodge. At the meeting of the supreme body in 1857, a membership of 2,889 with an accumulated capital of \$78,000 was reported. At the same session, the constitution was remodeled giving it a more democratic and representative character.

In 1868 at the annual convention held in New York, with a total membership of 20,000, three new Grand Lodges were formed. No. 4 in San Francisco, #5 in Baltimore and No. 6 in Chicago. One hundred years later, in 1970, B'nai B'rith's total membership had grown to approximately 500,000 Jewish men, women and youth, with 1700 male lodges, 25% of them outside of North America, with a male membership of 210,000. B'nai B'rith Women have over 1000 chapters in 22 countries with a membership of 135,000.

Under a modified provision, supreme authority was placed in a president, to hold office for five years, and in an executive committee and a court of appeals, each of which was composed of one representative from each district, elected for five years.

The first president was Julius Bien of New York who held the office until 1900 when he declined re-election on account of advanced age. In 1873 another new Grand Lodge No. 7 was added which held jurisdiction over the Southern states. A new sphere opened for the order in 1882, when Moritz Ellinger, as the deputy of the executive committee, instituted the first lodge in Berlin, Germany.

At the turn of the century, a number of institutions had arisen in the United States founded and supported by the Order. The Orphan

Asylum in Cleveland, housing nearly 1000, supported by Districts #2, 6 and 7. Another institution is the Home for the Aged and Infirm in Yonkers, N.Y. The Atlanta Hebrew Orphan Asylum was supported by District #5. The Jewish Widows' and Orphans' Home of New Orleans and the Touro Infirmary are supported by District #7. The Denver National Jewish Hospitals for Consumptives was established by District #2. The Order also established the Maimonides Library, a public library in New York City, the B'nai B'rith Manual Training School in Philadelphia and other educational institutions throughout the country. The Order presented to the United States the first Statue of Liberty, chiseled by Moses Ezekiel, which still stands in Fairmount Park in Philadelphia.

At a suggestion from B'nai B'rith, Benjamin F. Peixotto was commissioned to represent the United States as consul in Rumania, in hopes of exerting influence with the Rumanian government regarding the question of affording protection to its Jewish citizens. As no provision in the American budget was allocated for the maintenance of a consulate in Rumania, B'nai B'rith offered the necessary funds. Wherever politically possible, lodges were constituted in European communities with substantial Jewish population which led to the establishment of many useful benevolent institutions.



B'nai B'rith leaders with President Truman at the White House after the proclamation of the State of Israel in May 1948. Seated with the President is Frank Goldman, president of the order, and behind are Eddie Jacobson (left) and Maurice Bisgyer. New York, B'nai B'rith. Photo Larry Franklin.



The B'nai B'rith Coins issued by Israel Government Coins & Medals



In 1901, when immigration of Jews from Eastern Europe was at its highest level, the Baron de Hirsch Fund established the Industrial Removal Office in order to relieve the congestion of Jews of the eastern cities. B'nai B'rith joined in this effort and organized committees outside of New York especially in the south and west to resettle Jews away from the eastern seaboard. By the time the office closed fifteen years later, more than 100,000 Jews were dispersed into every state of the Union, and they in turn attracted new Jewish immigrants to these communities.

In 1924 B'nai B'rith Youth Organization came into existence. By 1970, BBYO had membership exceeding 50,000 in 1500 chapters all over the world, conducting programs of cultural, religious, community service, social and athletic activities. The B'nai B'rith Vocational Services was founded to aid young Jewish people in their career planning.

B'nai B'rith has always taken an interest in Israel and occupied an important role in support of Israel's independence. The Israel Commission, originally established in 1953, promotes the sale of Israel Bonds, and the purchase of trees and the founding of the B'nai B'rith Martyrs' Forest near Jerusalem. It stimulates tourism and serves as a bridge between the State of Israel and the Jews in the Diaspora.

The B'nai B'rith Commemorative Coin is the first coin minted by the State of Israel to honor a voluntary, private, non-governmental organization. Since 1993 marks the 150th anniversary of the founding of B'nai B'rith, this coin celebrates a century and a half of dedicated service to humanity.

The obverse has the inscription B'nai B'rith in Hebrew and English, the dates 1843-1993, and a large Menorah. From each branch stems one of B'nai B'rith's principles: "Brotherhood, Unity, Charity, Peace, Truth, Light and Riches".

The reverse has the word "Israel" in Hebrew, Arabic and English, the year 1992 and the emblem of the State of Israel. The coins are issued with the nominal value in the center of the Menorah as follows: Gold NIS 5, Silver Proof NIS 2, Silver BU NIS 1. This coin as well as all Israel Government coins and medals are available from A.I.N.A. Please consult the coin offering brochure which accompanies The SHEKEL, or contact the A.I.N.A. new issues office at P.O. Box 836 Oakland Gardens, N.Y. 11364. For club credit, include your club name on the order.

Profits from the sale of these coins are earmarked for nature preservation and improvement in the landscape of Israel. Thus your purchase enables you to join in a tribute to the great work of B'nai B'rith and at the same time to take part in one of its major aims.

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. In looking at my commercial type set of Israel, I note that the one agora pieces have a scalloped edge. It looks like a roller coaster. Was this the first use of this edge in coinage by any country? S.W., Richmond, VA

A. This was not even the first use of the scalloped edge by Israel. Eight years prior to the start of the one agora series, Israel, in 1952, changed the smooth edge of the 1949 10 Prutot coins, having a diameter of 27mm. to a scalloped edge coin with a diameter of 24.5 mm. This was done to end the confusion of having two coins (the 10 & 50 Prutot in 1949) having a diameter difference of only 3.5 mm. The scalloped edge of the 1952 10 prutot pieces were only 1 mm. different from the 50 prutot, but now, in the darkened light of the Jerusalem souk, you could feel the irregular scalloped edge and know you were handling a 10 prutot coin and not a 50 prutot.

There are many countries which issued multi-sided coins. These are not rounded like the so called scalloped edge, but are straight lines connected into a shape. I know of no coins (not tokens) that have less than four sides. Some are six and eight sided planchets. In 1851-2, the United States issued a hexigon (8 sided) \$50.00 gold piece. 12 & 16 sided coins are not rare.

Among countries which have issued scalloped edge coins we find:

Malta: Under British Rule in 1972 issued 1,2,3 & 5 Mil

Sudan: As a republic in 1956 issued 2,5 & 10 Millim

Bangladesh: 10 Poisha in 1973

Panama: 500 Gold Balboas 1983

Seychelles: Under British rule in 1939 10 cents.

Bahamas: Under the British in 1966 10 cents

Cyprus: Under the British in 1934 ½ Piastre & 1 Piastre

The earliest reference that I can find to scalloped coins are those pieces that were struck in Cyprus and pre-dated the Israel 10 Prutot scalloped coins by 18 years. Perhaps our readers can find earlier issues?

This is the first Israel coin to be struck on a scalloped planchet. Its shape is unique amongst the pruta coins. It is also the first coin to bear a new date since the 1949 issues. Its minting was the largest of any pruta coin.



The Ingredients of a Jewish Army by Rabbi Shlomo Riskin

Rabbi Shlomo Riskin is Chief Rabbi of the City of Efrat in Israel

What makes a Jewish army Jewish? Is it merely that it protects a Jewish state, that the soldiers talk in Hebrew and that the kitchen serves only kosher food? Or is there something inherently different in an army which is Jewish?

No more than seven decades ago, the idea of a Jewish army was some kind of fantasy. Indeed, a Jewish army sounded like an oxymoron, a contradiction in terms. At best, Jews had a shot at a middle-weight championship inside a boxing ring. But never throughout the long Diaspora was there the reality or even the goal of a Jewish army. Our heroes were men of the book, not of the sword. We were scholars, tradespeople, tailors and shoemakers, not knights in shining armor.

And yet, the idea of an army is certainly prominent throughout the Bible. Until the destruction of the second Temple, when the Israelites were driven into exile by the Romans, battlefields were never alien to the Jewish people. The concept of "obligatory war," *milhemet mitzva*, is fundamental to our faith. It includes a war against a nation which has attacked us; in such an instance, it is forbidden to be a pacifist.

In fact, the development of the armies of Israel begins in the early portions of the *Book of Numbers*. The week's *sedra* of *Naso* in particular describes the army.

Here, the word *tzava* is translated as army, but the concept of an army is first introduced in *Genesis*. After the six days of creation, the Torah tells us that "... the heaven and the earth were finished, and all the host of them." (*Genesis*, 2:1) The Hebrew word for "all the host of them" is *tzva'am*, which literally means armies, and is so translated by the Aramaic *Targum*.

What the Torah seems to be saying is that the heavens and earth required protective soldiers: angels (according to Nahmanides) or perhaps those very accouterments which prevent their decay or dissolution, such as the ozone layer or the various components of the earth.



#1



#2



And this order of heaven, earth and hosts is not arbitrary. The Bible is providing a specific perspective regarding creation: first heaven, and then earth. The spiritual is given priority over the material, with each requiring a means of protection.

Yet, when it comes to the creation of the human being, the order is reversed. First the earthly: "God formed the human of the dust of the ground." The spiritual comes afterwards, in the latter part of the verse: "and God breathed into his nostrils the breath of life; and the human being became a living soul" (*Genesis, 2:7*). Once the complete person is formed, his function as developer and protector of the world is delineated. "And the Lord God took the human and put him into the garden of Eden to till and guard it" (*Genesis, 2:15*).

The reverse order can be easily explained. The facts in the first verse — heaven before earth — stand for the ideal, the ultimate goal toward which we must aspire. But when it comes to the human creation, we come down to reality. Born of earth, flesh and blood, a human spends his entire life struggling for a measure of spirituality and Godliness. He strives toward the model in the first verse, the ideal of creation, but he can only reach for the stars after his physical well-being is assured.

What is true for man in general is also true for the nation of Israel in particular. The revelation on Mt. Sinai was only possible for the Jewish people after their physical bodies were freed from Egyptian enslavement. Locked into slavery, the Jews couldn't possibly have begun to fathom the spiritual dimension of Sinzio. Only one who is physically independent and free can properly choose to climb the ladder towards spiritual attainment.

Hence the Israelites are freed from Egypt, the Torah is deposited in the sanctuary and the Jews are formed in army-like tribes and battalions surrounding the sanctuary. Here, an army is formed, with the Levites having a prominent role in the construction and maintenance of the sanctuary. Every Jew is a soldier, given the



#3



#4



responsibility to guard his people and his Laws. The army emerges in the context of the sanctuary, in order to protect the light of revelation with which the Israelites must illuminate Canaan and the world.

Our army, most importantly, is not created for the purpose of conquest; its' only purpose is protection; peace is our goal. Because slavery is a worse option (both for us and the world) than war, war is sometimes a necessary evil. However, war is never a desirable goal — as it was among the Greeks and Romans.

Our Mishna, for example, raises the issue of the permissibility of carrying weapons on the Sabbath. Rabbi Eliezer permits, insisting that a weapon is worn as an adornment, and is not carried as a burden. The Sages violently disagree: "weapons are a reproach, since the Prophet Isaiah dreams of the day when swords shall be turned into ploughshares...and mankind will no longer learn war (*Shabbat*, 3:4)."

An Israeli soldier doesn't have to be a talmudic scholar to know that he belongs to a different kind of army. He knows from the draft that there is nothing elitist here; the Israeli army is totally grass roots. All officers rise up from the ranks, and recruits who excel have a chance to go as high as possible. The Israeli army is not an army of slaves, mercenaries, volunteers — it is a true people's army, with everyone liable to the draft.

From the week's portion we know that a Jewish army is not an end in itself, a forum for war games and star wars. Just as the *tzava* of the Levites was bound up with construction and functioning of the sanctuary, the ultimate goal of a Jewish army must be to protect the nation of Israel and its Torah until the Levites can return to serve in the Temple. When the Jews of Israel put down their guns for good it will be a sign that we have truly entered an age of peace. DESCRIPTION OF MEDALS

- #1 1967 Jewish Legion Jubilee — Jewish Mule Drivers Corp. 1914–15
- #2 1966 Sinai Campaign — Tenth Anniversary Victory in Day War
- #3 1975 Jewish Volunteers in the British Forces — Jewish Brigade 1944
- #4 1976 Operation Jonathan — Dramatic Rescue of Hostages at Entebbe
- #5 1958 State Medal of Valor — 10th Anniversary War of Independence
- #6 1963 Remembrance Day for Israel Defence Force Fallen



#5



#6



An Unusual High Value Bank Check by Yaron Reinhold

This is the story of one of the most unusual bank checks I have ever seen. It was issued on 26 March 1945, a little more than a month before Germany surrendered in World War II.

The British fought a seesaw campaign against the Germans and Italians in North Africa, taking and losing ground over and over again. In May, 1942 Rommel's Afrika Korps, aided by Italian troops began a powerful offensive. Tobruk in Libya was captured and the Axis was on the way to Egypt and the Suez Canal. The British Army, under General Montgomery was finally able to take the offensive and their victory at El Alamein was a major turning point of the North African Campaign.

The British forces contained battalions of soldiers from other parts of the world. These were freedom fighters of Nazi occupied countries.

This check for £.P.20,000, a tremendous sum of money at that time in Jerusalem, is payable to a Lieut. Szezepanik Tomasz. He endorsed it on the reverse and specified payment of £10,000 in 1£ notes, £5000 in 5£ notes and £5000 in 10£ notes. It can be presumed that he was paymaster of the Free Polish soldiers in the British Army in North Africa.

BARCLAYS BANK (DOMINION, COLONIAL AND OVERSEAS)	
INCORPORATED IN THE UNITED KINGDOM WITH LIMITED LIABILITY	
No. G 362152 No. 	£20,000.- 26 th March 1945
JERUSALEM	PAID BY CHECKS IN CASH
ORDER OF <u>Lieut. Szezepanik Tomasz</u> THE SUM OF <u>Twenty Thousand Palestine Pounds only</u>	
VALUE RECEIVED For and on behalf of BARCLAYS BANK (DOMINION, COLONIAL AND OVERSEAS)	
To BARCLAYS BANK (DOMINION, COLONIAL AND OVERSEAS) Tel Aviv	
ENTD <i>RU</i>	<i>[Signature]</i> ACCOUNTANT

10000/-
 5000/-
 5000/-

 20.000

Lieut. Szezepanik Tomasz
 Tomasz

Since it was invented in the seventh century B.C., coinage has served both primary and secondary functions. While the primary function has been economic, there have been a number of secondary functions in different times and places.

One very interesting secondary function of coinage is the minting of coins in cities under siege as propaganda tactics of wartime. This phenomenon results in issues known as "siege coins", and spans the millennia since coins were invented.

The siege coins of ancient Judaea are of special interest in Biblical numismatics to collectors who focus on both Christian and Jewish aspects. Ya'akov Meshorer, Chief Curator of Archaeology at The Israel Museum, Jerusalem, presented a paper on this subject at the Tenth International Congress of Numismatics in London in 1986.

According to Meshorer, there are five specific areas of siege coins of ancient Judaea. Four emanate from Jerusalem, and one from Gamla, the famous siege town in the Golan Heights.

HEROD'S SIEGE OF JERUSALEM

In 40 B.C. the last Maccabean (Hasmonean) king, Mattathias Antigonus, began his rule over Judaea as High Priest. He minted coins with the same designs as his ancestors. However, he added larger denominations for the first time.

He probably added the larger denominations to compete with his rival King Herod (the Great), who also struck

Siege Money Performed Secondary Function by David Hendin

larger coins. In 37 B.C. Herod and his Roman allies besieged Jerusalem and threatened to end five generations of rule by the Hasmoneans.

The Jewish population was desperately afraid of such a turn of events, and Antigonus issued a unique coin type during the siege. This coin depicted "the two most prestigious cult vessels of the Temple: the candelabrum (menorah) on one side, and the showbread table on the other," Meshorer explains. "The depiction of the Temple candelabrum on coinage must be seen in relation to the laws forbidding pictorial or sculptural representations of certain objects."

The Babylonian Talmud, for example, states: "A man may not make a house after the design of the Temple, a courtyard after the design of the Temple court, a table after the design of the table (in the Temple), or a candelabrum after the design of the candelabrum."

Interestingly, this paragraph singles out the menorah and the showbread Table from all of the objects in the Temple, and forbids their reproduction. It's also worth noting that these two objects are mentioned together in one category.

Meshorer points out that it was not until the third century A.D. that the menorah became the most important



Coin of Mattathias Antigonus depicting the menorah and the showbread table.

Jewish symbol. "Thus the depiction of the image on a coin minted as early as the reign of Antigonus is a remarkable and daring phenomenon, which must be seen in the context of the contemporary historical circumstances. Antigonus may have depicted the candelabrum and the table on his coins both to encourage his supporters, and to remind the people of their duty to preserve the sanctity of the Temple (and its High Priest) from the 'foreigners'," he explains.



Shekel of Gamla

SIEGE OF GAMLA

Josephus wrote about the siege of Gamla in A.D. 67. The site itself was either lost or completely overlooked for generations, and only excavated starting in the mid-1970s.

Gamla is often referred to as "the Masada of the north". It was a Jewish zealot stronghold during the First Revolt Against Rome. Vespasian himself, before he became king, led the Roman troops in a fierce battle against the Jews of Gamla.

Gamla issued a siege coin that is extremely rare, and is a very crude imitation of the Jewish shekel of the time. These coins are so unusual, in fact, that Meshorer notes that "if they had not been discovered during an archaeological dig, their authenticity would certainly be doubted."

Many of the standard First Revolt issues have been found in various sites in the areas around Gamla, so there is no doubt that the people of Gamla saw and used that coinage. "They were impressed by the nationalistic inscriptions and designs depicted on the coins, and they appreciated the political impact

made by the issues," Meshorer says. At Gamla, he adds, "the minting of these coins was a token of national pride to encourage the warriors on the walls."



First Revolt bronze "half".

First Revolt bronze "quarter".

TITUS' SIEGE OF JERUSALEM

This same war culminated with a siege of Jerusalem by Titus in A.D. 70. In the fourth year of this war, some of the Jewish bronze coins began to carry written denominations for the first time. "Denominational names are rarely depicted on ancient coinage. They appear only if demanded by circumstances, to indicate a change in value or to prevent a potential misunderstanding," Meshorer notes.

Rampant inflation in the besieged Jerusalem, along with a shortage of silver, led to this "emergency issue". Bronze coins, marked "half" and "quarter" in Hebrew, no doubt represented "half-a-shekel" and "quarter-of-a-shekel".

In the first three years of this brutal war the Jewish coins were inscribed "Freedom of Zion". In the fourth year, however, this was changed to "For the Redemption of Zion". Meshorer explains: "The switch from 'freedom' to 'redemption' reflects the political conditions of Jerusalem in A.D. 69. 'Freedom' suggests that the Jews ex-

pected to end Roman domination of Judaea by their own hands. But in the fourth year of the war, they had lost all but Jerusalem and Masada . . . Hope no longer focused on the power of the people, but rather a heavenly redemption was required . . . The coins indicate that the minting authorities hoped that the new designs and legend would encourage the Jews to persevere."

PERSIAN SIEGE OF JERUSALEM

The Romans issued a lot of "city coins" from their mints in Jerusalem throughout the Roman period. But Byzantine coins of Jerusalem were unknown until two were published in 1981.



Heraclius follis struck in Jerusalem.

Two different types of follis coins were issued in Jerusalem under Heraclius. One of them carries the mint name in Greek — IEPOCO. Jerusalem was especially important to the Christian Byzantine Empire because of all of its religious sites.

When the Persians entered Palestine in A.D. 613 after conquering Syria, the local inhabitants "deplored the idea that the holiest of all Christian places would fall into the hands of heathens."

Meshorer explains that "In order to rally support for repulsion of the Persians during those dramatic days, the authorities of Jerusalem struck coins for propaganda purposes. They hoped to highlight the importance of their efforts and, at the same time, raise the morale of the defenders . . . The fact that these inscriptions are in Greek while all the rest of the inscriptions on the coins are in Latin emphasizes that the minting authorities wanted to ensure that the city's populace would understand the message."

SALADIN'S SIEGE OF JERUSALEM

The Crusader Balien ruled over Jerusalem in 1187, when the Arab Saladin besieged and broke into the city. Meshorer quotes the Chronicle of Ernoul: "Then Balian and the Patriarch went and had the tomb edicule of the Sepulchre, which was all covered in silver, uncovered; and then they had it taken away to be struck into money to give to the knights and sergeants."

Indeed, there is a very rare Crusader denier depicting the tower of David on one side and the sarcophagus and edicule of the tomb in the Holy Sepulchre church on the other.

Meshorer explains: "This issue has all the characteristics of emergency coins. Even the use of this kind of source of metal — the tomb edicule silver cover, is of a crisis nature done under siege conditions. The small quantity of coins found indicates a limited issue that was struck during a short period of time."

All of these examples of "siege money" give us a little additional insight into the way a world worked when there were no mass media to use to communicate and propagandize.

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Reprinted from "THE CELATOR"

Jewish History in Hebron

by Moshe Dann

Reprinted from The Jerusalem Post

A dozen Jewish families are now living in the middle of Hebron; soon their numbers will double. Scores of small children scamper over the playground tucked inside the crumbling ruins of this Jewish Quarter, which dates back to the 16th century. Soldiers stationed at the entrance to the courtyard and on rooftops keep a careful watch.

Nearby, Arabs arrange fruits and vegetables for sale in their market, built 40 years ago where once there were Jewish homes. Each side eyes the other warily. Despite the calm, there is an uneasy atmosphere. For some, these Jewish families are a source of pride; for others, they are intruders.

Why have Jews come back to this city? Why do they risk their lives and those of their children to live in a place reeking with tension?

From its beginning, Hebron has represented both contention and hope. According to Jewish tradition, when Abraham died he was buried in Machpela not only by Isaac, but also by his son from Hagar, Ishmael. That historic relationship binds Jews and Arabs together.

It is precisely for that reason – because there is a shared history – that Hebron offers the possibility for real peace and cooperation among Jews and Arabs.

Inside Machpela, Moslems worship in the huge cavernous hall where monuments to the memory of Isaac and Rebecca were built. Jews are not permitted entry during this time. On Shabbat, however, hundreds of Jews worship in this very same room – the only place in the world in which Abraham's descendants pray in the same building. But it wasn't always that way.



MOSQUE AT HEBRON CONTAINING
CAVE OF MACHPELA

MEDALLIC HISTORY OF THE JEWISH PEOPLE

During the seven centuries of Moslem rule, Jews were forbidden to enter Machpela. In 1967, the IDF entered Hebron without resistance and established the right of all to enter this holy place. Now, amid ornate Mameluke and Turkish decorations, a delicate balance is maintained by Moslem guards and Israeli soldiers.

Three thousand years ago, there were other Jewish soldiers in Hebron. After the death of King Saul, a struggle for power erupted. David emerged as the unrivaled leader of the Jewish people. "So all the elders of Israel came to the king in Hebron, and King David made a covenant with them... David was 30 years old when he began to reign, and he reigned for 40 years. In Hebron, he reigned over Judea for seven years and six months, and in Jerusalem he reigned for 33 years over all Israel and Judea." (II Samuel, 5:3)

Hebron was the first capital of the Jewish people under King David.

From the 16th century, Jews from all over the world flocked to Hebron, considered one of the four "Holy Cities." Kabbalists came from Spain, scholars from Amsterdam and Venice, and hasidim from Eastern Europe. In the



THE "KNESSET YISRAEL" YESHIVA IN HEBRON 1911 בחכרון "כנסת ישראל" ישיבת



ABOVE: FIVE MILS TOKEN ISSUED FOR YESHIVA STUDENTS BY HEBRON YESHIVA/KNESSET ISRAEL. THE SIGNATURE ON REVERSE W/RUBBER STAMP IS FOR CANCELLATION.

LEFT: THE SEAL OF THE ASKENAZI TALMUD TORAH IN HEBRON.

19th century, the largest community of Lubavitcher hassidim outside Russia was built in Hebron.

And in 1925, one of the most famous yeshivot, in Slobodka, established a branch in Hebron. In the mid-19th century, Rabbi Eliyahu Mani emigrated from Baghdad to Hebron and became its chief rabbi. He established many public institutions, including the first hospital in Israel, which received support from the Hadassah Medical Organization. It was called Hessed L'Avraham (Abraham's kindness), and served both Jews and Arabs.

THE JEWISH presence in Hebron ended suddenly one Friday evening in August 1929, when Arab mobs began to rampage through the city. They slaughtered the Sephardi chief rabbi of Hebron, Hanoach Hasson, and his wife, scores of rabbis, yeshiva students, women and young children.

The 16th-century Avraham Avinu synagogue was destroyed and later turned into a public latrine and animal pen. The hospital was sacked, its staff and patients maimed and murdered.

When the riots ended, 67 men, women and children had been killed, and 274 severely wounded. The British, unwilling to protect the remaining Jews, evacuated the survivors. Hebron's Jewish community was wiped out in a single Shabbat.

In the early 1930s, another attempt was made by Jews to settle in Hebron. This too was thwarted by Arabs during the riots of 1936. In the 1950s, Jordanian authorities razed the homes of the Habad community and built a bus station on the site. For 40 years, there were no Jews in Hebron.

In 1967, a few Jewish families came back, but the Israeli government refused to give them permission to live there. Instead, a new community, Kir-

yat Arba (one of the ancient names of Hebron) was built in 1971, across the road from the city.

Nearly a decade later, Jews began to move back into abandoned buildings in Hebron. In the winter of 1979, a handful of women and children occupied the former Hadassah Hospital, that had remained gutted and in ruins for 50 years. The government reacted swiftly. No one was permitted to enter, and anyone who left would not be allowed to return. The confrontation was not between "us" and "them," but between "us" and "us."

The standoff continued until, a few months later, a tragedy occurred. A group of young students from the *hesder* yeshiva in Kiryat Arba went to Beit Hadassah on Friday evening to encourage the beleaguered women and children inside. As they sang and danced in front of the building, terrorists on the roof of a home across the street sprayed them with machine-gun fire and grenades. Six boys were killed and 16 wounded.

Only then, in the wake of this massacre, did the government grant permission for the occupation of Beit Hadassah.

Hebron is a symbol of our 4,000-year-old connection with the Land of Israel. We have nurtured that bond, and we have come back to fulfill that ancient vision of peace, harmony and mutual respect. That determination will not be diverted by fear and hostility.

It is precisely *because* Jews have returned to Hebron that the possibility of rebuilding a relationship between Jews and Arabs exists. That return uniquely offers the potential for mutual understanding and coexistence. It is the very essence of the revival of a Jewish community in Hebron, and affirms the meaning of Jewish destiny.

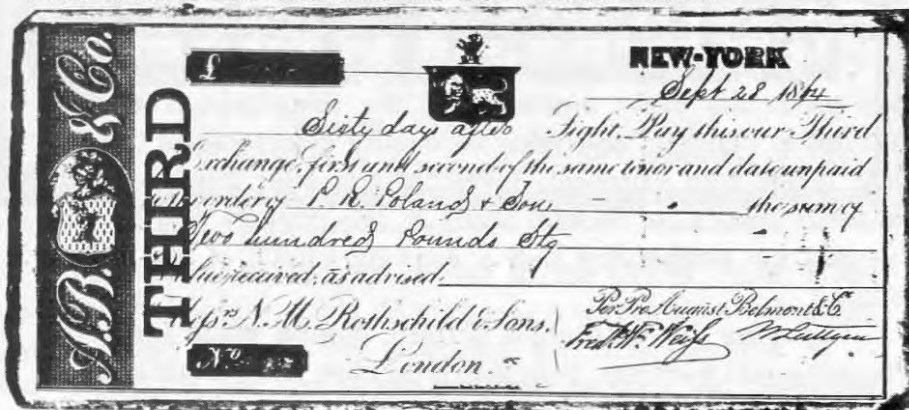
JEWS IN AMERICAN BANKING

by Charles A. Madison

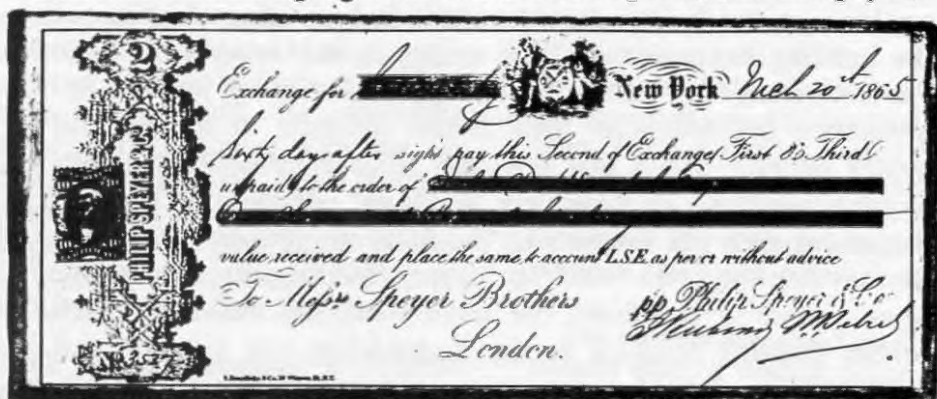
from "Eminent American Jews 1776 to Present— Fred. Ungar Publishing Co.

Contrary to common assumption, Jews in modern times, and certainly in the United States, control only a minor fraction of the banking business, and this mostly in the investment field. For centuries, the rulers of Europe deliberately limited the precarious livelihoods of their Jewish subjects to trading and money lending, and a few Jews did achieve influential, if self-abasing positions as financiers to kings, nobles, and bishops. Beginning with the Fuggers in the fifteenth century, when the Church removed the ban on money lending by Christians, Jews ceased to dominate the money market. Although such Jewish banking families as the Rothschilds, the Speyers, and the Warburgs gained a certain prominence in the nineteenth century, their financial dealings formed only a small part of world banking.

In the United States, the first well-known Jewish banker was August Belmont, born Schoenberg. In 1837, only 21 but already well-trained in finance, he was sent by the Rothschilds to New York to look after their American interests. Although he soon opened an office of his own, he continued to take full advantage of his Rothschild connection. He sloughed off his Jewishness, married the attractive daughter of Commodore M. C. Perry, and became one of the social leaders of New York. In 1844 he served as American general council to Austria, and after 1853 he was chargé d'affaires and minister, respectively, to the Hague. During the Civil War he acted in behalf of the North to obtain loans from European financial circles, and later became influential in the Democratic circles.



Philip Speyer, of an old German banking family, also entered American banking in 1837. He floated government bonds during the Civil War and later specialized in loans to railroads and foreign governments. His nephew, James Speyer,



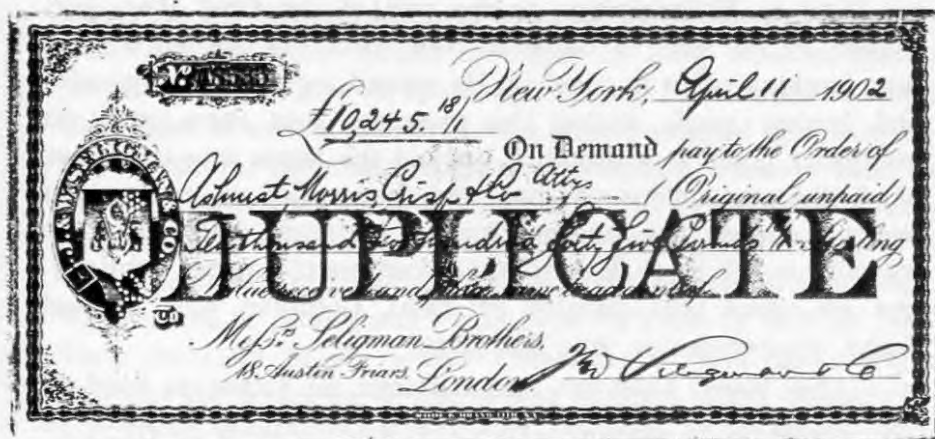
who joined his firm in 1885 and became senior partner four years later, worked strenuously to control the panic of 1893, and was involved in the financial reorganization of such railroads as the Baltimore and Ohio and Central Pacific. Although he married a non-Jewish wife and was accepted by the exclusive social set of the city, he felt too conscious of his family history to renounce his Jewishness. He was a founder of the Provident Loan Society, contributed to the Museum of the City of New York and Mount Sinai Hospital, and with his wife established the Ellen Prince Speyer Animal Hospital.

The eight sons of David Seligman were partners in J. & W. Seligman and Company. Joseph, the eldest, came to the United States in 1837, peddled notions from door to door, and saved the money to bring over his younger brothers. They joined him in peddling, trudging their way through rural America, and soon graduated into storekeeping. Shortly before the start of the Civil War they bought a large clothing factory and were soon producing army uniforms by the thousands. They also engaged in banking, and their successful placement of government bonds with European investors was later rewarded with the fiscal agency for federal loans in this country and abroad. By 1869 the partnership had a working capital of six million dollars.

Following the Rothschild pattern, Joseph made his seven brothers equal partners. Seligman branches were established in

leading European cities as well as in San Francisco, with one or more of the brothers in charge. They marketed government bonds as well as railroad and industrial issues. Joseph gained the gratitude of the Navy when he let the financially hard-pressed department hold up a large payment for a year without interest. President Grant, a friend of the family, offered him the office of Secretary of the Treasury, but he declined it.

In 1877 Joseph Seligman was the best-known Jew in the United States. He and his brother Jesse had founded the Hebrew Orphan Asylum in 1859 and had contributed generously to its maintenance. Both were also active in other Jewish charities and in civic affairs, and Joseph was the first president and a financial supporter of the Society for Ethical Culture.



The refusal in 1877 of rooms in the Grand Union Hotel in Saratoga because of his religion was a severe blow to his ego. Judge Henry Hilton, who operated the hotel for the A. T. Stewart estate, had instructed the clerk to say, "Mr. Seligman,

I am required to inform you that Mr. Hilton has given instructions that no Israelite shall be permitted in the future to stop at this hotel." The scandal was widely publicized in the newspapers, and was condemned even by those who were not fond of Jews. Henry Ward Beecher preached against it in a sermon that was extensively reprinted and read. One effect of the vulgar incident was the precipitous decline of the Stewart department store.

The death of Joseph Seligman in 1880 made his brother Jesse head of the firm. He floated numerous railroad securities as well as stock in other enterprises. He, too, suffered the indignity of anti-Semitism in 1883 when the Union League Club, of which he had long been a member, changed its policy and blackballed the application of his son Theodore, causing him to resign in protest.

By the late 1890's other Jewish banking firms had spurred ahead of the Seligmans in initiative and ability. However, the Seligmans got a windfall when Will Durant, having been rejected by G. W. Perkins of the Morgan company and told to seek "a Jewish house," arranged with them to organize the General Motors Corporation.

Goldman, Sachs and Company began as modestly as the Seligmans. Marcus Goldman started out as a peddler of notions on reaching this country in 1848 but soon opened a clothing store in Philadelphia. At the end of the Civil War, persuaded by his wife to move to New York, he opened a part-time banking office in a cellar. He visited merchants in jewelry and leather goods during the morning, lent them cash on promisory notes at a discount, tucked the notes into the inner band of his capacious silk hat, and then called on commercial banks to dicker about the purchase of his notes. Before long he was able to sell up to five million of commercial paper annually, and six times that amount by 1880. Goldman took Samuel Sachs, his son-in-law, into his firm.

After Henry Goldman had replaced his father as head of the company, he arranged with his friend Phillip Lehman to cooperate in the financing and reorganization of industrial companies. Among the numerous corporations they refinanced were Underwood, Studebaker, Woolworth, and Continental Can. Henry's pro-German bias during World War I produced a rift between him and Samuel Sachs, causing a severance of the

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One hundred and sixty six DOLLARS

\$ 166.55

HUNGARIAN GENERAL CREDIT BANK

Unissued

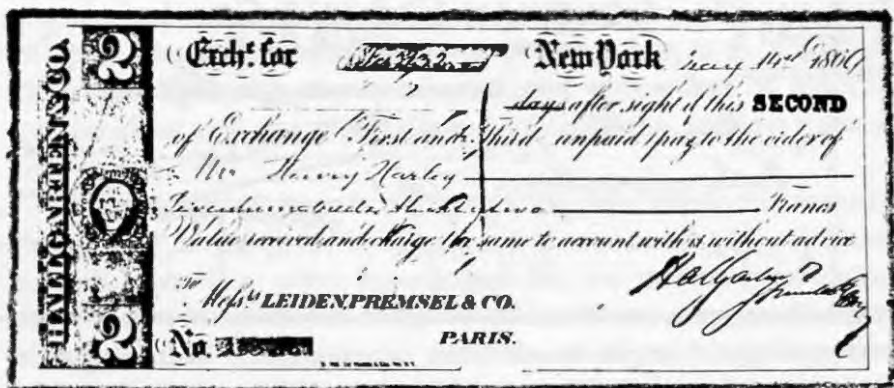
Henry Sachs & Co.

partnership. Not till much later, when Sidney Weinberg, who had risen from office boy, became head of the firm. did Goldman, Sachs again become a prominent banking house. It was Weinberg, after Henry Ford's death, who arranged for the large private issue of Ford stock and devised the complex nature of the relationship between the corporation and the Ford Foundation. His influence in Wall Street and in Washington was notable to the end of his life in 1969.

Henry, the first of the Lehman brothers, arrived in Mobile in 1844 and opened a dry goods store. By 1850 his younger brothers Emanuel and Mayer had joined him and engaged in cotton brokerage in Montgomery. Henry died of yellow fever in 1855, but the younger brothers continued to expand their enterprise and Emanuel opened an office in New York to handle the commercial bills of exchange which they obtained from their sales of cotton. The Civil War almost stopped their marketing of cotton; Emanuel received only small amounts shipped north through the blockade. Both brothers favored the South, and Emanuel went to London to sell Confederate bonds.

After the war the brothers resumed their cotton brokerage, with offices in Montgomery and New Orleans as well as New York. In 1868 Mayer joined Emanuel in New York, where much of the financing of cotton was handled. They well supplemented each other—Emanuel was cautious and Mayer bold. From cotton they expanded their activities to such other commodities, as coffee, petroleum, rubber, and automobiles. When Philip, Emanuel's son, took control of the firm, he greatly broadened its scope and, as we have seen, he collaborated with

Henry Goldman, of Goldman, Sachs, in the refinancing of large corporations. Over the years the firm of Lehman Brothers remained a highly successful and increasingly prestigious investment banking house.



Of the several other existing Jewish banking houses—among them J. S. Bache and Company; Hallgarten and Company; Carl M. Loeb, Rhoades and Company; and Wertheim and Company—the one destined to become largest and most prominent, Kuhn, Loeb and Company, was started in 1867 by four partners: A. Kuhn, J. Netter, S. Loeb, and S. Wolf, all related by marriage. Solomon Loeb was from the first the most active member of the firm. He had emigrated from Germany to Cincinnati in 1849 and was soon a successful clothing merchant. After the Civil War, his young and ambitious second wife objected to living in “Porkopolis,” as Cincinnati was then called, and insisted on moving to New York, where her husband could enter banking. Indeed, Solomon then had a capital of a half million dollars. With the nation recuperating from the terrible war and expanding in every direction, the new investment house shared in the hectic prosperity. Loeb’s caution, however, limited the scope of the firm’s business. In the 1880’s Jacob Schiff succeeded him as senior partner, and under him Kuhn, Loeb and Company soared into the upper reaches of American finance. The four partners most intimately connected with Schiff were Otto H. Kahn, Felix M. Warburg (who was married to Schiff’s daughter), Paul M. Warburg (who was married to Loeb’s daughter), and Schiff’s son, Mortimer.

Otto H. Kahn (1867–1934), born in Germany, went to London in 1888 to work in the Speyer bank. Five years later he was transferred to New York, and in 1897 joined Kuhn,

Loeb. A shrewd banker, he was deeply interested in music and the theater and lavished his money in support of the Metropolitan Opera House and various theatrical enterprises. Judaism had only a feeble hold on him, but Hitler's harangues in the 1920's kept him within the fold.

Felix M. Warburg (1871-1937), who entered the firm in the same year as Kahn, was both an able banker and a warm-hearted Jew. Scion of an old and distinguished banking family, he worked for his maternal grandfather, a jewel merchant. In 1895 he married Frieda Schiff and joined Kuhn, Loeb at the invitation of his father-in-law. More than any other partner he devoted himself to philanthropy. While serving as a commissioner of education he was instrumental in bringing trained nurses into the New York public schools. For years he was president of YMHA. He was chairman of the Joint Distribution Committee from 1914 to 1932 and a founder of the Palestine Economic Corporation.

Paul M. Warburg (1868-1932) studied finance in London and Paris before entering the family bank in 1895. He married Nina J. Loeb and joined Kuhn, Loeb in New York in 1902. Some years later he worked with Senator Nelson W. Aldrich on the proposed federal reserve system, a monumental project enacted into law in 1913. Shortly after World War I he founded the International Acceptance Bank. He was active in philanthropic causes and wrote three outstanding studies of banking.

Schiff's son Mortimer (1877-1931) did his best to live up to his father's expectations both as banker and philanthropist. In the 1900's he assumed more and more of his father's functions on the boards of various institutions, and after the latter's death Mortimer emulated him in his role as the most generous philanthropist in American Jewry.

These several bankers and other wealthy Jews of the period very early began to contribute to philanthropic and cultural institutions, having from childhood been indoctrinated to consider charity as a moral obligation. They enjoyed luxury and indulged their appetites, but they also made literature and music an integral part of their leisure. Intensely loyal Americans, they took pride in the freedom and tolerance they were enjoying in the land of their adoption; traditionally devoted to family life, they practiced an exceptional intimacy with their numerous relations.

la Société DORCHÉ-ZION I by Edward Schuman

The writer has been aware of the existence of this illustrated certificate for at least fifteen years. It appeared in an Israel auction but only the obverse was illustrated in the sales catalog, and was erroneously listed as a share certificate of H. Cahn & C^o., Bankers. As my financial position at that time was not as it is today, I entered a nominal bid for the item, wishing to add a certificate of this French Jewish banker to my collection. Needless to say I was not successful in obtaining the lot.

Sidney L. Olson had put together, over a period spanning many years, perhaps the largest collection of Judaica scripophily ever known. Recently, just prior to his donation of the collection, I was able to examine and photocopy many of the rarest and most unusual items. Much to my surprise, our old friend, the identical certificate of H. Cahn & C^o., Banquiers, whose obverse was illustrated in the auction catalog was there.

The key to understanding the dual explanation of this item is found not only on the obverse, but also on the reverse. I am again grateful to Mr. Nahum Hacoheh, former American representative of the IGCNC and now with Israel Communications in New York City for his assistance, translations and background.

In 1875, the Banque H. Cahn & C^o. was founded in Paris. 4000 share certificates each with a par value of Fr 1000 were issued. This amount is reflected with the statement "Capital: 4,000,000 de Francs." These certificates are listed in "3000 Titres Français" a catalog of French share certificates written by Guy Cifre in 1985. With an issue of 4000 pieces, they most certainly cannot be rare, but they are elusive, as neither Sidney nor myself have ever owned a specimen.

Dorché-Zion can be translated to lovers or supporters of Zion (Palestine). The society was formed to purchase land in Palestine. This illustrated certificate N^o 316 is for Fr 100. The translation reads that H. Cahn & C^o., Bankers acknowledges receipt of the above sum of money (Fr 100) installment by member YIRMIYAHU, son of YITZHAK CHEIFETZ from the town of Roskov (Russia) for the year 1891. The date 12 Juin 1891 (12 June 1891) the day the credit letter was issued or sent has been rubber stamped. Payment was received in Paris 1 Juillet 1891 (1st July 1891). This certificate or receipt of payment supposedly was then sent back to Roskov.

While the town of Roskov was founded in the middle of the 18th century, its development dates from the last quarter of the 19th century when Jews actively participated in the growth of commerce. In 1887, the town was transferred to the region of Cossacks of the Don, and thus was excluded from the Pale of Settlements. Those regions where Jews were allowed to live in Russia were known as the Pale of Settlements. After plans to expel the Jews were enacted, some exception

1297

H. CAHN & C^{ie}, BANQUIERS

34, Boulevard Bonne-Nouvelle et 1, Rue d'Hauteville

Société en Commandite par Actions

Capital : 4.000.000 de Francs



N° 316

Fr. 100

REÇU de la Société DORCHÉ-ZION I, la somme de CENT FRANCS. Cette somme fait partie de sa remise par lettre du 12 Juin 1891 dont le compte de la susdite Société est crédité suivant notre lettre du 15 Juin 1891

Paris, le 1 Juillet 1891
(Voir au dos.)

H. CAHN & C^{ie}

אנרד, דורשי ציון, I
מעידה כי מספר הבקב הבקב
בשטר זה היא מסת יד החבר
וכנול מעמד א וצחק חתם
דזיר לאיטאן (התקבלה פה)
לשנת תרנ"א

La Société Dorché-Zion I,
reconnait que la somme ci-
dessus représente la cotisation
versée par Monsieur
J. B. Cheffetz
de Rostov
pour l'année 1891.

N° Cb. 510

N° Cb. 510

קצוב / וגיון וצחק חתם (החתימה)
אסא

18 x x 91
VII

SOCIÉTÉ DORCHÉ-ZION I.

1. Ce Reçu provisoire marque la cotisation annuelle du Membre, conformément aux statuts de la Société Dorché-Zion I (§ 5). Après avoir versé toutes les cotisations, le Membre reçoit, contre renvoi de tous les Reçus provisoires analogues, une attestation de quote-part, lui donnant droit à une pièce de terre correspondante, dans les propriétés de la Société, lors du partage de ces propriétés.

2. Le possesseur de ces Reçus provisoires ne doit pas les présenter au Caissier général soussigné pour en réclamer le montant. Les Membres ne se trouvent en aucun rapport direct avec le Caissier général, lequel droit est exclusivement réservé au Comité.

3. Le possesseur de ce Reçu provisoire, ainsi que des précédents, ne peut les vendre ou donner à une autre personne qu'après en avoir obtenu le consentement du Comité. La personne mise ainsi en possession de ces Reçus contre dans tous les droits du possesseur précédent, qui dès lors les perd.

(א) כתב העדות הזה יעיד על בעליו החבר כי שלם מסח ירו לשנה אחת על פי החקיקה של האגודה, דורשני ציון, 1 (סימן ה'): וכאשר ישלם שנה בשנה כאשר יוסת עליו, ישיב את כל כתבי העדות אשר בידו, וקבל שטר כולל למנה חלק באדמת האגודה, לכשיגיעו זמן חלוקת האדמה תואת.

(ב) אין לאיש המשלם לדרוש את כספו, על פי כתב העדות הזה מידי הגזבר הכולל התחום עליו; ובכלל אין לכל חבר כל דין ודבר עם הגזבר החוא בלחי עם ועד האגודה לבדה.

(ג) כתב העדות התוא, יחד עם התולכים לפניו על שם בעליו זה לא יוכל לחסר, או להקנות במתנה כי אם ברשות והסכמת ועד האגודה, ואז בעל הכתב התוא אכר זכותו ותחתיו יבא הקנהה או חלוקת מתנה בכל משלם החבר.

was made for Jews who had lived in Rostov prior to 1887, and were established merchants and land owners. Rostov became the site of several pogroms, accompanied by looting and murder, with the Czarist government's sanction of anti-Semitism. Zionism and Palestine became the dreams and hopes of many of the Jews of Rostov and Russia.

The reverse of the certificate states the terms of the society, and is printed in French and Hebrew in three paragraphs.

#1 This is to confirm that this member paid the annual installment as per the by-laws of the association. Once he pays up every year as per the certificate he bears, he will receive a document of title to his piece of land once the share obligation cancellation is made.

#2 Members cannot request a refund from the treasurer or any demands to be made to the treasurer, but from the Board of Directors only.

#3 A member cannot transfer or make a gift of this certificate unless it was agreed upon by the Board of Director of the association or he will forfeit his rights.

As this certificate reads Société Dorché I, is it possible that there could have also been a Société Dorché II? It is most unfortunate that information on matters of only a few generations is lost. None of the old-timers who might have been able to shed new information on these topics are around any longer.

In Memory



It is with deep sadness that we notify our readers of the demise of Dr. Emanuel A. Smith, of Coconut Creek, Fla., and Coronado, Calif. Dr. Smith was a member of the I.N.S. of Broward (Florida) and a frequent contributor to the SHEKEL. While he studied to become a Rabbi, he never became ordained. His collecting interests were many, but his greatest pleasures were derived from his collection of Jewish coins and medals. His writings for the SHEKEL reflected his tremendous biblical knowledge which he always incorporated into his articles. His manuscripts were supplied in long hand and in one instance under great pain as a result of a fall. He will be remembered for his trio of articles on the Barré series of French medals depicting Moses, David and Aaron.

He will be presented, posthumously, the Ben & Sylvia Odesser Award, given by TAMS, the Token and Medal Society, for the foremost Judaic medal article appearing in the SHEKEL at their annual banquet at the A.N.A. convention in Orlando.

E.S..

MEMO from Nahum Hacoheh

Following the document of Dorshé Zion, obviously planning to buy land in Palestine, I found a letter of exactly that date - June 1891, written by my grandfather, who came to Palestine on a mission by Zionists in White Russia (Homel and Mogilev) to purchase land. My grandfather was 35 years old then. The land is the Haifa Bay area .

Haifa, June 10, 1891

My dearest:

I returned here for the second time to see the available land in the vicinity of Haifa. At this time, I had with me a number of expert advisors. I spent Saturday in Zichron Yaakov where I had a great time. I arrived there with a chemist who came to Palestine to build a plant for manufacturing wine bottles financed by Baron Rothchild. He is a wonderful young man, full of energy, intelligent, active in Zionist youth work in Russia. I also met there a teacher and administrator called Klein and a Frenchman, chief landscaper for the Baron whose name is Hermans and who will spend a few months in Palestine. I was delighted that this distinguished and experienced agronomist agreed to come with me to Haifa to inspect the piece of land. And thus the three of us, the Frenchman, the chemist, whose name is Dizengoff, arrived in Haifa where we were met by Tyomkin, the representative of the Russian Zionists in Palestine, all of us riding to survey the proposed land. Hermans was impressed by the quality of the soil, stating that the Baron was wrong in not purchasing it. Now I will go to Jaffa to proceed with the negotiations.

There is ample acreage offered but these are far from roads, from towns and ports. However this piece of land is close to Haifa, an area most vital due to its economic importance and its future prospects of development. I pray to God that we will be successful in this mission.

Yesterday, the Governor-General arrived here from Beirut. He inquired as to the number of Jews to be expected here. We told him $\frac{1}{2}$ a million., The Governor replied he hoped their number would be higher. He is interested to see more Jews settle here. However he doesnot want them to remain as foreign citizens. He wants them to become Turkish (Ottoman) citizens. I believe he is right. Should I settle here, I will become an Ottoman citizen.

Well, I am on my way to Jaffa to complete the aquisition. Someone will bring the funds from Russia while I stay here to survey the land and draw the blue print. Once the transfer of ownership is completed I will return to Russia.

I wish you and the kids health my dearest. I miss you so much.

A LETTER WRITTEN IN RUSSIAN FROM MORDECAI BEN HILLEL HACOHEH TO HIS WIFE SHIFRA BATYA IN HOMEL, WHITE RUSSIA.



Security Threads in Banknotes by Shmuel Aviezer

In 1934, the Portals Company of Britain began experiments aimed at producing paper which incorporated a security thread as an effective safety measure, but the first British banknotes with security threads – 10 shillings and 1 pound – appeared only in 1940. The importance and accessibility of the security thread was demonstrated at the end of the Second World War, when Britain discovered the large-scale forgery of its notes by the Nazis during the war. In order to prevent the widespread circulation of forged notes, which were of such good quality that they were difficult to detect, the Bank of England decided to print 5 pound notes (which accounted for most of the forgeries) on paper which incorporated a security thread. This was a quick way of producing notes, which had the same design, but nevertheless were different, in order to distinguish them from forgeries. In this way, the British authorities, helped by the general public, managed to trace the forged notes within a couple of months.

The security thread is incorporated within the paper during the manufacturing process. The thread is coiled around a bobbin, and is released into the paper as it is unwound. The manufacture of paper with a security thread is an expensive and complicated process. The thread serves as an efficient and easily identifiable means of protecting notes.

The security thread can be seen when the note is held against the light, but is scarcely visible when the note is held or placed on a flat surface, proving that it is an integral part of the paper. Furthermore, color photocopying machines cannot copy it and forgers have to draw it on the paper, or stick an imitation thread between the front and back of the note, methods which are detectable.

Over the years, the following kinds of security thread have been developed:

- #1 Ordinary plastic thread (traditional)
- #2 Thread coated with a metallic substance (used extensively in the first few years)
- #3 Thread with microtext
- #4 Thread with inscription in morse code
- #5 Thread with fluorescent colors (glows under infrared lamp)

#6 Thread coated with a special magnetic substance which can be read by special detectors installed in an automatic counting machine. This thread was recently developed by the Portals Company and has been patented. In order to use it, special detectors have to be bought from the company. To date only Arjomari, a French paper manufacturer, has been licensed by Portals to produce the thread.

#7 Windowed thread, also developed by Portals. It is woven through the paper in such a way that it seems to appear and disappear, and the parts that show have a silvery sheen. There may be anywhere from three to ten windows across an 80mm. area. Its great advantage is that when a note is photocopied in color, the shiny areas appear as black stains. This is the most up to date development on the war against color photocopying machines, and seems to provide effective protection at low cost. This thread appeared for the first time on a £20 note issued in 1985. In circulation, the thread proved itself able to withstand wear and tear.

The security thread is produced parallel to the fibers of the paper, and will therefore always run along the width (the short side) of a note. It should ideally be situated anywhere except at the edges or in the middle and quarters of the note, where folds are generally made.

The Situation in Israel

There is no security thread in the Anglo-Palestine and Bank Leumi Le-Israel series which were printed by the American Banknote Co.

A traditional thread was incorporated in the First and Second series, but in additional editions of the Second series, issued in and after 1966, an additional security thread bearing a morse code was inserted next to the traditional thread, with "Bank of Israel" on the 1 pound note, "Zion Jerusalem" on the 10 pound note, and "The Jewish People Lives" (Am Yisrael Hai) on the 50 pound notes..

A traditional thread was inserted in the Third series, but the Fourth series had no security thread of any kind because of the planned shift to automatic sorting and verification machines. The parallel Sheqel series was also devoid of a thread. When the 100 sheqalim note was in preparation, however, and the paper was changed from colored to white, a thread was incorporated in it since the problem of automatic counting had been resolved.

All the banknotes issued subsequently, from the 500 sheqalim to the new Sheqel series, contained a security thread. In addition, the security thread on the NIS 100 note bears the microtext "Bank of Israel", and the NIS 200 note has the latest innovation, a window thread.

Shmuel Aviezer has just retired from his post as Deputy Director, Currency Dept., Bank of Israel. We wish him "Mazel" in his retirement and now with leisure time, anticipate numerous articles for the SHEKEL

A Jewish Isolde by Peter S. Horvitz

In 41 C.E., Herod, brother of King Agrippa I, was made the first Jewish king of the small kingdom of Chalcis located in the southern portion of present day Lebanon, with its capital at Chalcis sub Libano. His coins are rare and eagerly sought by collectors of ancient Jewish coins. But some 90 years earlier, that same kingdom of Chalcis already had a Jewish queen, the wife of the sovereign Ptolemy, son of Mennaeus (c. 85-40 B.C.E.) Queen Alexandra was not only a Jewess, but she was a Maccabee, the sister of Mattathias Antigonus, the last Maccabee king. Her story is not only of numismatic interest, but of considerable dramatic interest, with more than a little similarity to the story of Tristram and Isolde.

This Arthurian story of Sir Tristram had numerous versions. The general outline is that King Mark of Cornwall sent his nephew Tristram to Ireland to escort his fiancé Isolde back to Cornwall. Tristram fell in love with Isolde and married her himself. Eventually King Mark was united with Isolde and Tristram paid for this betrayal of his trust with his life.

This is the tale of Queen Alexandra and her two husbands: After the death of Judas Aristobulus II in 49 B.C.E., his elder son, Alexander, was executed by order of Pompey the Great. Ptolemy of Chalcis desired to take Aristobulus' younger son, Mattathias Antigonus, under his protection. He sent his son Philippon to Askelon, to Aristobulus' widow, to request custodianship of Antigonus and his two sisters, the younger of whom was named Alexandra. Philippon seized the three children and carried them off. During the voyage, he fell in love with Alexandra and married her. When the party returned, Ptolemy had his son executed, because of the girl, and then married her himself. Because of Alexandra's influence, Ptolemy took great care of Antigonus and his other sister.

Could the tragedy of Philippon have influenced the 12th century remancer who first recorded the story of Tristram? Josephus, our source for the history of the reign of Ptolemy son of Mennaeus, was widely known in western Europe throughout the Middle Ages in Latin translation. The story, while told only briefly in Josephus, is certainly bizarre enough to have stuck in the memory of a reader. The change of the protagonist from son to nephew could be in line with changes that might have been made to reduce the horror of the tale. The names for the characters in the Tristram romance probably derived from a lost tale in southern Scotland. But parallel tales from Irish sources do not represent the lover who carries off his lord's wife as related to the lord.

No coins were issued in the name of Queen Alexandra of Chalcis. But her second husband, Ptolemy, did issue coins in his own name. The British Museum catalogue lists two types of coins issued by Ptolemy son of Mennaeus. Both coins are bronze and both have for the obverse type a laureated head of Zeus facing right, within a border of dots. The reverse of the first coin, one example of which measures 22 mm., shows an eagle flying right, with its wings outspread. Underneath the eagle is a Greek inscription that translates, "Ptolemy Tetrarch." The second coin, an

example of which measures 20 mm., shows two warriors, wearing cuirasses, standing facing, their heads bare and each holding a spear. The whole design, including the inscription, is within a laurel wreath. The inscription translates "Ptolemy Tetrarch and high priest."

I have a suggestion concerning this second type. Ptolemy had an encounter with Pompey the Great in 49 B.C.E. Perhaps this type of two facing warriors in armor is meant to commemorate this event. On this occasion, Pompey accepted payment of 1000 talents from Ptolemy in lieu of punishment for his crimes. Pompey used the funds to pay his legionaires. Did Ptolemy wish to propagate a more positive version of this incident?

Ptolemy died in 40 B.C.E., succeeded by his son Lysanias. This son was not a child of Queen Alexandra, since Lysanias was an adult and Ptolemy had married Alexandra only nine years before. Lysanias issued a single bronze coin. The obverse shows the diademed head of Lysanias.

The kingdom of Chalcis was taken away from Lysanias in 36 B.C.E. and he was executed by order of Mark Antony. Mark Antony then presented the kingdom as a gift to Cleopatra.



Coin of Ptolemy
w/eagle on reverse



Coin of Ptolemy
w/facing warriors on reverse
Possibly a commemorative for
Ptolemy's meeting with
Pompey the Great



Coin of Lysanias,
son of Ptolemy



CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

P.O. BOX 442 HERMOSA BEACH, CA.
90254-0442



VOLUME 13 No. 5 SEPTEMBER-OCTOBER 1992

INS OF BROWARD - Due to Memorial Day falling on the regular meeting day, no meeting was held in May since so many of the members were out of town. No meetings are held during the summer months. Ironically, the September meeting falls on Rosh Hashona and no meeting will be held. As it stands now, the next meeting will be in October. Many ideas have been presented for a busy fall season reports president Jerry Cohen. INSB meets the fourth Monday of the month at 1 pm.

INS OF CLEVELAND - Officers for 1992-1993 were elected at the May meeting: Sam Richman, president; Sanford Brown, vice-president and Dick Wengel as secretary and IGCMC liaison. Fred Ross continues as editor of "The Agora." No meetings will be held during the summer months. INSC meetings are held the third Thursday of the month at 8:00 pm. The next meeting will be held in September.

INS OF LONG ISLAND - Exhibit topics for the May meeting were: Israel's birthday; Mother's (Women's) Day; Gershom M. Seixas; and new acquisitions. A Certificate of Appreciation was presented to member Larry Gentile Sr. on behalf of INSLI for his work with and dedication to the Young Numismatists. Exhibit topics for the June meeting were: Francis Salvador; advertising "bills" (flyers); flags; and new acquisitions. Included as an insert to the June newsletter was a copy (courtesy of Larry Rech, president of the Long Island Chapter of S.I.P.) of the front page of the New York Times dated Sunday, May 15, 1948. (I am going to take this to work and make it bigger so I can read it better). The main title reads: "The State of Israel Comes Into Being Amid Arab-Jewish Conflict." No meetings will be held during the summer months; September will be the first meeting of the fall season. Regular meetings are held on the third Thursday of the month beginning at 7:30 pm.


ISRAEL COIN CLUB OF LOS ANGELES - The June meeting was held with member David Gursky presiding. Member Ed Stanger provided the program, "My Recent Trip to Israel, with an Accent on Numismatics" his subject. An AINA slide program entitled "My Favorite State Medals of Israel" by Max Gladstone, will be the program at the next meeting and will be narrated by Ben Abelson. ICCLA meets every other month on the first Sunday at 1 pm. In the absence of a regular - elected president, members take turns presiding at meetings.

INS OF LOS ANGELES - Dr. Thomas Fitzgerald again presented an excellent program on "The Shekel" at the May meeting. An AINA slide program entitled "Israel's Stamps and Coins" produced by Al Friedberg and Stan Yulish was the program feature at the June meeting. Due to the lack of a written narration with the slides, Jerry Yahalom did an excellent job in giving verbal details and translation of each slide. Meetings are held the third Thursday beginning at 8 pm.

INS OF NEW YORK - The last meeting of the season was held in June. Exhibit topics were: Modern - How to properly store coins, paper money and medals; Ancient - Caesaria and Dora; Paper - Persian background paper with Jewish reference; Commemorative - 1971 Science Based Industries; Medal or Token - Caesaria; and Misc. - items related to Shavot. INSNY meets on the third Tuesday of the month at 7:30 pm. The next meeting will be held in September.

INS OF TORONTO - The INS of Toronto held a meeting on May 24 at the Holy Blossom Temple. Mr. George Prager, a noted authority on ancient coins spoke on "Ancient Jewish Coins: The Second Temple Period and Thereafter." Twenty-two persons were in attendance. INST hopes to revive as an on-going branch of AINA. A meeting is being planned for the Fall notes Convenor, Albert Rose, Ph.D.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - The study topic for the June meeting was Agrippa I and II. The July meeting had study of the Procurators (out of 14 only 6 issued coins). WINS meets the first Wednesday of the month at 8:00 pm.

COMMENTS FROM DJS: I am pleased to see that the INS of Toronto is trying to reactivate and am sorry to report that the INS of San Gabriel Valley and the INS of San Fernando Valley (California) have disbanded. Our clubs can only survive with your attendance and participation. 

Please use this form to sponsor a new member for A.I.N.A. You can cut this page along the dotted line and not cause any damage to the book.

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